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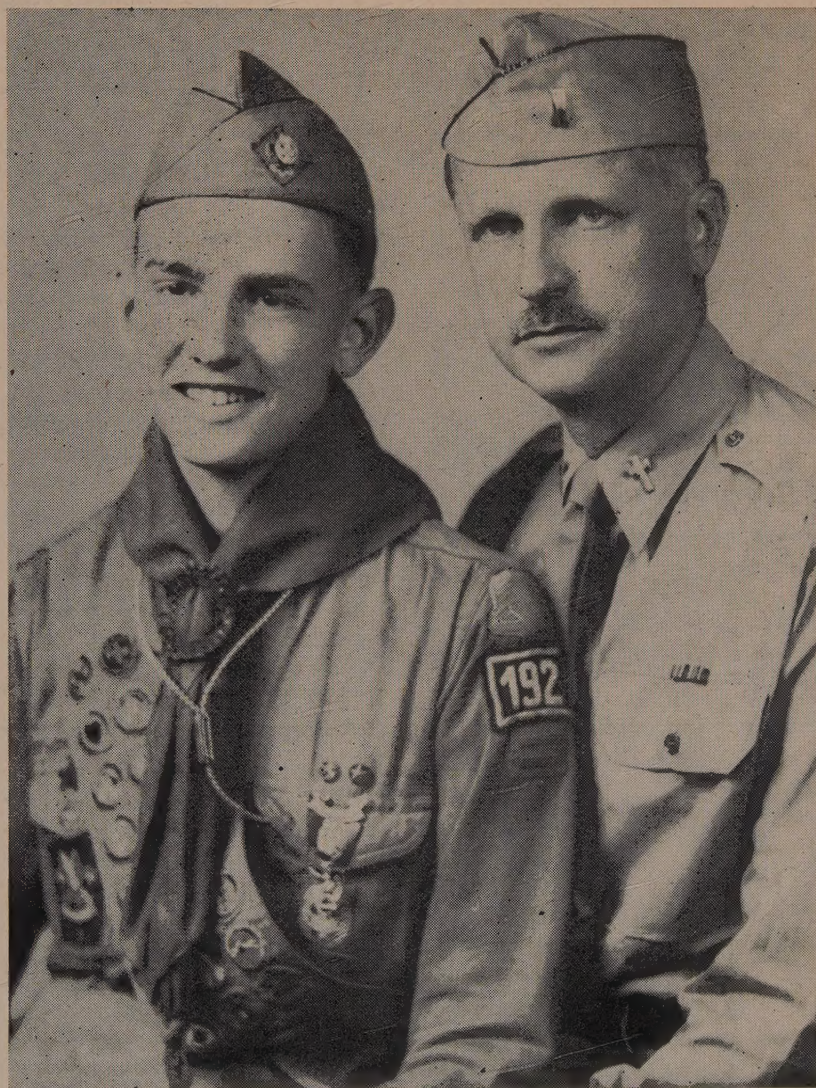
**All
the
Men
of
the
Lutheran
Church
for
the
Whole
Task
of
the
Church**

**AUGUST
1945**

**Volume XXV
Number Eight**

Lutheran ... Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America



TWO GOOD SCOUTS

Chaplain Thomas Benton Peery of the Navy and his son David, an Eagle Scout. Back of every good scout there is another. Back of this Eagle Scout is an understanding father.

GETTYSBURG COLLEGE
Gettysburg, Pa.

LUTHERAN MEN AUGUST

Volume XXV

Issue No. 8



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WITH OUR NEW EMPHASIS ON BOY SCOUTING the front cover picture is specially appropriate. There is another team of good scouts on page 15. This father-son relationship is a symbol of the opportunity every scoutmaster has. Indeed it is the symbol of the Brotherhood fathering the scout troops in the churches. We cannot miss the opportunity the picture of the Peerys offers to express admiration for the enlistment of Dr. Peery. Leaving an important larger Philadelphia congregation and his many responsible positions in his Synod and the ULCA he becomes another of our representatives to bring the Church to our service men. His assignment to a hospital ship should comfort all of us with boys in the Navy.

David is 16, but received his Eagle Scout award while still 15. His special interests in scouting are athletics, nature and bird study, and aviation. He is an honor student in Central High, Philadelphia.

Two Prayers

Last night my little boy confessed to me
Some childish wrong; and, kneeling at my knee,
He prayed, with tear, "Dear God, make me a man like Daddy;
Wise and strong; I'm sure you can."
Then, while he slept I knelt beside his bed,
Confessed my sins, and prayed with low bowed head,
"O God, make me a child, like my child here—
Pure, guileless, trusting Thee with faith sincere."

Anon.

\$10,000,000

for Lutheran World Action next year! We can do it and will do it if we realize the desperate needs of our churches in Europe. Let Dr. Paul Empie tell the reasons for this greatly enlarged appeal:

"The chief factor which led to the recommending of the 10 million dollar goal was not what other churches are doing, not the success of the current appeal, but a sober and realistic appraisal of the growing need coupled with a rather grim picture of the alternatives which less vigorous and sacrificial efforts on our part might permit. The difficulties to be encountered were faced quite frankly in the light of the magnitude of the undertaking; the decision was a triumph of faith in God, of hope that our people will rise to the necessary heights, and of love for our Lutheran brethren throughout the world. It was freely expressed that this would have to be a National Lutheran Council crusade in behalf of the World Lutheran Church, and that the 'crusader spirit' must capture our people to furnish the dynamic. Nearly all were convinced that it must and can be done, and the rest were for the most part open to conviction, and willing to give their utmost in support of it."

Religion is not a way of looking at certain things, but a certain way of looking at all things.—Biblical Recorder.

Those new stamps

are certainly a credit in design and craftsmanship. They are put up in handy books of 50 stamps and cost 50 cents. They preach the message of the Church as well as they promote the Brotherhood. The Sixth Objective—Christian Stewardship—has here the best kind of advertising.

There are many men who believe the Bible, who defend the Bible, but who never work at the Bible.—Dr. Wilbur M. Smith.

The Editor's Personal Paragraphs

A man's worst difficulties begin when he is able to do as he likes.—Thomas Huxley.

How far

did the churches influence the United Nations Conference? There will be an analysis by the Commission on a Just and Durable Peace which will go into detail. Here is the estimate of Dr. F. Ernest Johnson in Information Service:

In a fairly large area the Charter incorporates the recommendations of the National Study Conference at Cleveland although in some particulars it falls short of those aims. There is room for difference of opinion as to any gain in position achieved by the small nations. The veto stands with reference to the eligibility of nations not now members of the United Nations who may wish to adhere to the organization. We have already noted that it retains its force in ratification of amendments. The greatest distance, however, between Cleveland and San Francisco appears in the matter of disarmament and of trusteeship. Determination by the Military Staff Committee of principles of possible disarmament constitutes little in the way of present commitment. However, the General Assembly is empowered to make recommendations to the governments or Security Council concerning "principles governing disarmament and the regulation of armaments." As authorized the Trusteeship Council has no authority for supervision, inspection or admonition outside those areas which may be voluntarily placed under its care.

It seems clear that the Charter creates a more efficient apparatus than the Dumbarton Oaks instrument for the cooperative handling of international problems. At the same time, the adequate functioning of the machinery will depend not so much upon the Charter or upon any improvements that may later be made in it as upon the determination of the peoples in whose name it is signed.

Seaman: An' there I sees a torpedo, Lady, 'eadin' straight for us.

Lady Listener: Dear me! I do hope it was one of ours!—Punch.

Mr. Winfred P. Elson

is leaving his post as publicity director for the N.L.C. to devote his talents to the promotion of the Foreign Conference. His place will be difficult to fill for he not only knows the publicity technique but is also a loyal son of the Church. He inherits from his father, a distinguished historian, the sense of values so necessary for good church publicity. The F.M.C. has made a wise choice.

It happened during the rush for gasoline ration coupons, and the scene was an American high school. The white-haired teacher at the table looked up and grinned at the man standing before her, application in hand.

"Well," she said, "after all these years, I'm finally able to give you an 'A'!"

The Parish and Church School Board

at its meeting June 27 elected Miss Eleanor Stelzner to its staff as the Associate Secretary of Children's Work. Miss Stelzner succeeds Mrs. Mabel B. Fenner who resigned.

Miss Stelzner comes to her new position with a fine background of experience having taught at the public schools of Philadelphia, Lankenau School for Girls, and the community school at Willow Run. Willow Run is a war relief housing project of the government. The National Lutheran Council employed Miss Stelzner and Sister Margaret Fry as social workers among the people at Willow Run.

Miss Stelzner's experience in teaching Christian education has been wide and varied. She taught several summers in the laboratory school of Camp Nawaka, has conducted leadership courses in a number of Lutheran community schools, and taught in several vacation church schools.

A native of Philadelphia, Miss Stelzner graduated from the Philadelphia Normal School in 1938 and received her B. S. degree from the University of Pennsylvania.

The Church welcomes Miss Stelzner and wishes her joy in this important work for our boys and girls.

The young kindergarten teacher smiled brightly at a gentleman on the street car—then suddenly realized he was a total stranger.

"Oh, I beg your pardon," she stammered. "I mistook you for the father of one of my children."

One hymnal

for American Lutherans would be a tremendously influential factor toward unity. We remember what the use of a common service did in preparing for our ULCA merger. Last June representatives of three general bodies met in Pittsburgh to study the possibilities of hymnal cooperation. The following statement came out of this meeting:

"Three full days were spent in a careful and critical analysis of the respective hymnals of the four groups and in examining new material proposed for adoption. Hymns for the following rubrics were especially studied: Advent, Christmas, Epiphany, Septuagesima to Lent, and Lent. A large number of hymns under these classifications were found to be common to all four hymnals. Remarkable agreement was also experienced in considering new material. The spirit of cordiality and unanimity characterizing the entire meeting was highly encouraging. In every instance, the various groups, while setting forth the merits of their own peculiar hymn heritage, evinced a ready willingness to make concessions in order to achieve agreement. While additional conferences will undoubtedly be necessary before it can be definitely determined whether a common hymnal is feasible, the progress achieved thus far would seem to warrant considerable optimism in regard to the proposed cooperative venture.

"In view of these facts, it is the sense of the joint committee that these conferences should be continued, with the end in view of determining at the earliest possible date whether or not the hope of a common Lutheran hymnal may be made a reality."

A young man with intellectual pretensions, who had been reading Herbert Spencer, was in the company of a prominent minister. He said with a touch of pride,

"But, Reverend, I do not belong to your school. I should inform you, sir, I am an agnostic."

"An agnostic," replied the minister, "that is Greek, is it not?"

"I believe so," said the youth.

"Of which," continued the minister, "the Latin equivalent is *ignotus*, is it not?"—Religious Telescope.

The San Mateo (Calif) Lutheran

is edited by Pastor Dale Click of our fast growing mission there. He has an editorial paragraph worth wide circulation in vacation time:

According to Webster, an Indian summer is a period of warm or mild weather. Here in San Mateo much of our weather is of this type, neither hot nor cold. Our Christianity is much the same, neither hot nor cold, lukewarm, in fact, much like the weather. We listen to the popular song, "I Don't Wanta Set the World on Fire," and think God is sending us an SOS about our spiritual health. Lukewarm Christians they label us because we aren't hot enough in spirit to be changed and not cold enough to admit we are frozen in self-centeredness.

Teacher: "Try this sentence: 'Take the cow out of the field.' What mood?"

Bright Pupil: "The cow."—Baptist Observer.

Dr. Henry Sloane Coffin,

retiring president of Union Theological Seminary, New York City, had some timely things to say recently. He looks out of his study windows on a mad world and can see more objectively the causes of its madness. Said Dr. Coffin:

"This war, unlike the last one, has made men realize that there is a power beyond them toward which they must look. The appalling menace of tribal gods, of defiled nation and race and class, has turned men of good-will away from man-made deities to the God who is above.

"I see a deepening of religious feeling. Here in the seminary we have noticed a renewed interest in theology. From all parts of the world we are receiving letters from young men who express a desire to take up or renew its study. On the field of battle, when they realize their lives are in jeopardy, there comes to them a renewed faith in God.

"Moreover, considering what has happened in Germany, there is a growing feeling that the solution of world problems must be spiritual; there is a longing for a religion which can bind nations in fellowship and enlarge the soul of man to match and master his augmented physical powers."

An Indian who had recently become rich bought a roadster. A few days later, he returned to the car dealer with this story. Fill her up—Step on starter—Trees go by mighty fast—see bridge comin'—Turn out to let bridge pass—Gimme 'nother one."—Baptist Observer.

"Good-bye to G. I."

is a new little volume probably best described by its sub-title, "How to be a successful civilian." It is by Maxwell Droke who served in the first world war and has become himself "a successful civilian." He has been publishing a popular little paper for circulation by the churches among their service men. A rather rapid reading leaves one with the impression that Mr. Droke has a large fund of common sense. It will be a good antidote for some of the highly technical books on counselling the G.I.'s. Churches would do well to get this book into the hands of their returning service men. It is an Abingdon-Cokesbury publication at \$1.

Artie Shaw, back on the Broadway scene after two years, rushed backstage at the Strand the other day and told his trumpeter, Roy Eldridge: "The Russians have reached the Oder."

"Land sakes," exclaimed Roy, "you mean they got Hitler?"

Dean Logan

of Howard University Graduate School, author of "What the Negro Wants," spoke recently at the Antioch Conference. His thesis is that peace within the nation and among the nations depends on full-employment. To keep America prosperous will demand, he believes, twice the buying power abroad of our highest export year. He feels that there is no assurance in the San Francisco charter that such buying power will be created but that it is going to depend on the attitude of the people toward other nations. We must make it possible for them to buy our goods and that means the sacrifice of protective barriers to trade, the abandonment of isolation. The real reason, he said, that the matter of trusteeship for dependent nations and peoples was left in the air at San Francisco was the desire of the larger nations to keep their customers. The character of our exports must be "socially beneficial" goods. Dr. Logan clearly depends on self-interest to secure the full-employment he feels so basic for peace. Labor, management and government must see that their larger interests demand that no race, no class, no nation, be exploited. A distinguished Negro who educates himself, makes a good point for raising the standard of employment for his race.

Have you ever heard the story of the woman who answered the inquiry about her health by saying dolefully: "I feel very well; but I always feel bad when I feel well, because I know I am going to feel worse afterward?"

A distant relative, perhaps, of the woman who testified in prayer meeting that if she lived and kept her health she hoped to get to heaven when she died.—Religious Telescope.

No one can beautify his own lot by sowing weeds in that of his neighbor.—Michigan Christian Advocate.

A Conference on Education

was held this winter in New York City and among the addresses was one by Dean Carman of Columbia College. His reference to adult education seems pertinent to problems which the church faces in this field. To quote as reported in *The New York Times*:

At Sunday's meeting Dean Harry J. Carman of Columbia College expressed the sentiment of the panel when he said that irrespective of the size of a community, it has educational needs not confined to youth. Schools, he insisted, have a serious obligation to train adults so that they will become better voters, better members of their neighborhood, better men and women.

Several significant obligations of the schools to adults were listed by Dr. Carman. Schools, he said, can do some of the following:

(1) Help prepare adults to carry the full responsibilities of American citizenship.

(2) Help equip the adult to enter an occupation suited to his abilities and offering reasonable opportunity for personal growth and social usefulness.

(3) Help every adult to have an international as well as a local and national point of view.

(4) Help the adult develop an appreciation of the ethical values which underlie life in a democratic society.

(5) Help the adult to understand that the doctrine of race superiority is untrue, that most of the people of the world today including the Germans, the Russians, the Japanese and the Americans are not race-pure but in racial derivation are inextricably intermixed.

Adult education, as with all education with objectives as broad as these, dare not omit help to understand one's relationship to God. It is a brave program but without religion it will fail.

They say apes fell in love only once.

Mrs. Jones: Well that proves the Darwin theory is wrong.—Biblical Recorder.

Pastor Gerstenmaier

is a name to be placed high on the honor roll of German patriots. He was the only survivor of the plot against Hitler's life. He went through terrible tortures but still lives and it is upon men like him we must depend for a new and decent Germany. He worked closely with another patriot, Bishop Wurm and was his liaison with the German underground. He makes an interesting and significant comment on Pastor Niemoller:

"Niemoller, as German Protestantism's first and outstanding martyr, suffers from having been canonized as a saint by world opinion outside Germany. At the moment he is too easily condemned for not measuring up to the distorted image created by his too ardent admirers."

Heard in an English air-raid shelter:

"Is there a macintosh in here that's large enough to keep two young ladies warm?"

"No, but there's a MacPherson who's willing to try!" was the reply from a dark corner.—Watchman-Examiner.

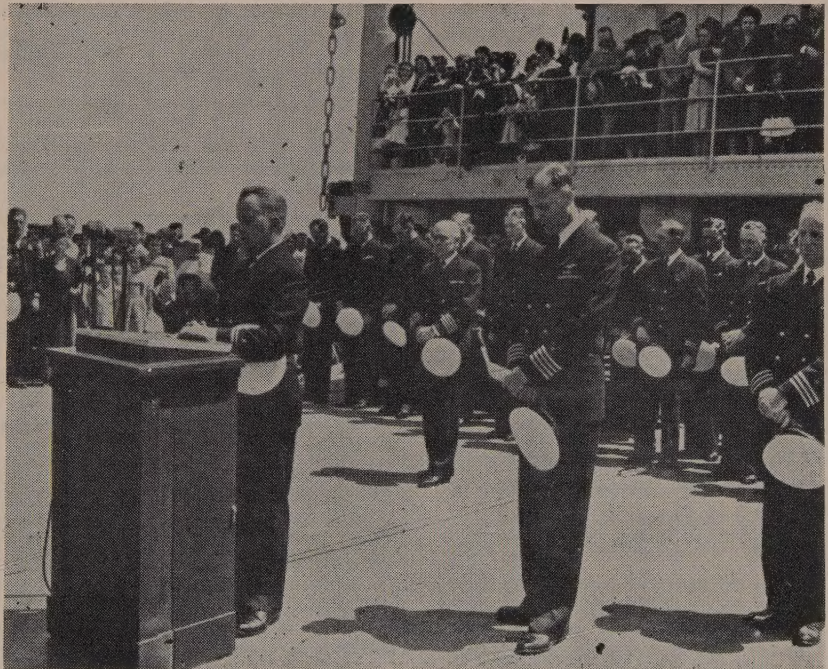
Consultative relationship

with the Federal Council was recommended by President Bersell of the Augustana Synod at its last convention. Action was taken asking the N.L.C. to assume this relationship. Dr. Bersell has just returned from Europe and has seen with his own eyes the tragic task ahead. Quoting from his presidential message:

"The time has come when the voice of Lutheranism should be heard in the general councils of evangelical Christians in America. The Church must be liberated from complacency, self-sufficiency, aloofness from other Christians, parochialism, provincialism, and even extreme nationalism and all their ilk if it is to fulfill its mission in the world today."

The course at the aviation preflight school in Santa Ana, Calif., is said to be rather difficult. During a class, a cadet dropped a pencil that he had just removed from his pocket. After retrieving it from the floor, he turned to his classmate and asked, "What did the teacher say?"

The other cadet gaped at him and said, "What did he say? Gosh, fellow, you missed a year of college algebra!"



Official U. S. Navy Photo

Dedicating Their Ship

Both the skipper, Captain A. O. R. Bergesen and the chaplain, Lt. (jg) Modolf Tolo are from the Norwegian Lutheran Church and hail from Minnesota. The captain, standing back of the chaplain, is the son of a Lutheran personage, his father being a Minneapolis pastor. We ULCA Lutherans know something of the fine hospitality of the Norwegians by the cordial welcome of Central Lutheran Church, Minneapolis.

Guest Contributions

Presidential Message . . .

We are learning more and more each day we live, that if we are to progress, our gears must be meshed into the gears of others of like faith.

L. F. Speckman

Glimpses of Religion on the Western Front

By a Chaplain of the 35th Infantry Division

This story came to the editorial desk via the Chief Chaplain's Office, U. S. Army. The glimpses are thrilling and somehow assuring. Space will not allow the printing of the entire story. The following glimpses were specially appealing.

Indoctrination—That Does It!

How weak and flexible and apologetic and ineffectual have been our past Protestant efforts to teach, indoctrinate and "train the child in the way which he must go." How strong and aggressive and dynamic and efficient must be our church and home religious training program in the future!

That's my number one conviction now.

The moral and religious weaklings, the men of no faith over here, come almost invariably from churches, if any at all, and homes, where no concerted attempt to teach the young is made. The faithful men, who not only continue their religious observances, but draw great strength and comfort from their Lord in hours of need, come from churches and homes where God's will, His love, His mastery, are taught and believed.

Pretty obvious, isn't it? Anyone can see this cause and effect.

But it must become so obvious, so important to us, that our Church's program of thorough indoctrination will be pressed, pushed, raised to high standards, used! Really good Sunday schools. The Word in the home. More and more parochial, weekday schools. Christian academies. Christian higher education. Give a child those advantages, and the Spirit of God will triumph in him.

And let's not forget—that's the Great Commission, too: to teach and baptize people of all nations. Dare we forget our own children?

Old Shell Holes and New

Said the dental officer as we walked to the top of a hill in Lorraine, "Wonder if my Jimmy will ever see a third generation of these shell holes."

I looked down the line of his pointing finger and saw neat, grassy depressions in the hillside, dozens of them. The captain's father had fought around these same hills back in '18. Many new shell holes, made a few days before, were spaced as though thrown by a giant hand among the old depressions.

I don't blame the dentist for wondering about his Jimmy. I have a son, too. Will his Jim and my Steve have to march over these battlefields, or any other?

Well, it could be that they will, for the sake of freedom and honor, for the sake of the best for the most. But the suspicion comes, and then the conviction—this would not have come—it would not have to come again—if the world were Christian!

But the world isn't Christian, is it?

What kind of stewards of the Gospel have we been?

When you slog around in the mud, and see day by day what war costs in pain and suffering and wounds to bodies and to human personalities, you get cured of the idea that wars are inevitable, and you begin to wonder—How can this be stopped?

"Christ for the world," we sing. And we have sung the answer.

The Aaronic Benediction

The service is over. The singing has been good and strong. The prayers, both read aloud and offered in silence, have been prayed to God. The sermon is finished, the announcements are made, the men close with "God Bless Our Native Land," and they rise to receive the benediction.

It is a solemn, lovely moment. All heads are bowed, extraneous noises suddenly cease, there is a worshipful hush.

"The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee — peace. Amen."

How good it is to be a chaplain, to declare unto these strong men the ever-lasting benediction of God!

And how sobering, yet thrilling, to realize that some of these men may never hear another benediction this side of eternity. The next one they hear may be from God himself. For men do die in battle.

But — "He is not dead — He is risen!" And so it will be with our Christian soldiers.

Peace on the Battlefield

The guns crackle. Planes roar as they carry their bombs, dive to loose them, swoop upward to escape attack. Artillery pounds unrelentingly—preparation fire. Days of cautious planning and outward inaction suddenly burst into grim hours of furious assault. War in those hours is just exactly what Sherman said.

Yet in the midst of the bloodiest hours, there is peace on the battlefield.

There is peace in the soul of the fighting man who has met and known and believed in and loved the Prince of Peace.

"Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

All peace, personal and national, begins and ends just there.

I Ask You?

Dear Editor: A message to folks on some "Inescapable Correlatives" ought to be on our preaching schedule, wouldn't you say?

One inescapable correlative in life comes to mind just now, and, as I shall point out, its meaning has been brought to my experience in a delightful but pressing manner within the week. I have in mind this reflection: "With every blessing there is a corresponding obligation." Somehow, life just doesn't allow us to get away from that perennial fact in the human situation!

Take this business of being a father, for example. Forgive me if I inform you that I have been just that thrice over, in that two boys are now our proud possessions and a "baby girl" has been added to the roster of our household. And frankly, I am right now in a mood to assert without fear or trembling what may be an altogether too boastful pride over these good "blessings" that are certainly

the most precious gifts which God bestows. The mother of these children, you may be sure, is sharing equally in the just pride now manifest on our faces and in our conversation. Nonetheless, our reflections have not been one-sided. For "with every blessing there is a corresponding obligation" is taking rightful place in our thoughts. We see clearly that, along with the joys we shall know in our parenthood, we will be obliged—if our parenthood is mature and thoughtful—to nourish and clothe, to protect and love, to guide and discipline, to educate, and to prepare our children for good and serviceable lives. To do these things, and to bring them up "in the nurture and admonition of the Lord" is our parental obligation. We have no right to the "blessings" if we refuse to see and accept the "obligations" as well!

Any study class which sets out to consider **Marriage and Family Living** ought to include one evening's discussion on the obligations thoughtful parents must assume. For, tragically enough, there are too many parents who want the blessings without the obligations. I can lead you into numerous **houses** (they are hardly to be called **homes**) where such lack of understanding and responsibility exist.

But, you see, this wise guidance concerning **blessings** and **obligations** can be carried out into endless varied areas of our living. Jesus gave us a parable about talents, in Matthew 25. It can always become the basis for a helpful message to youth; for with every gift of God that comes to us in the way of talents and abilities, there is that corresponding demand to take them, develop them, use them, invest them—not toward selfish ends but toward the ultimate end of **service**. The gift is the talent; the obligation is life-service!

We are blessed with **freedom** in our land! But we are learning in a most hard and troublesome way, to our despair and to the deep sorrow in many hearts, that to have the blessing of **freedom** demands of us that we accept the **obligations** thereto inseparably attached. It was in the days of the American Revolution, when freedom was the one great desire and passion of the great leaders of the American colonies, that **Tom Paine** wrote a profound and timeless warning. He wrote these words the day after the Battle of Brandywine, September 11, 1777. He said: "**Those who expect to reap the blessings of**

freedom, must, like men, undergo the fatigues of supporting it." Suffice it to say, that timeless word of counsel could well have been key-noted at San Francisco!

Not a good blessing comes to us, except we accept the obligations that every good blessing brings!

Respectfully,

Quid Habeas.

What Can I Do To Improve Race Relations?

By Mary M. A. Weiss, R.N.

Nurse Weiss is an active member of St. Thomas Lutheran Church, N. Y. City, a nurse in World War I serving at base hospital No. 5, France. is following her profession in social service work. Here she gives us something to think through.—Ed.

I am only one.
But still I am one.
I can not do every thing.
But still I can do something:
And because I can not do every thing,
I will not refuse to do the something I can do.

With this poem by E. E. Hale in mind, I can pray, and work, and remember.

I can pray to understand the problems.
I can pray to really seek the solution,
I can pray for perseverance and strength to carry out the remedies.

I can work to educate myself and others so that we say "**some** and not **all**" (**some** Negroes are lazy — **some** Jews are aggressive — **some** poor whites are dirty, etc.)

I can refuse to lose my own dignity by talking of "niggers," wops, kikes, hunkies," etc.

I can watch for opportunities to help dispel loneliness or to be friendly to folk who are different from myself.

I can attend meetings and read books in which the subject is thoughtfully considered.

I can recall my own prejudices with humility.

I can remember such Jews as Jesus, Einstein, Schiff, the philanthropist, and the Strauss family.

I can remember that Will Rogers was not a bitter Indian.

I can remember that the white, cultured, white-collared, educated Christian is in a minority group **on every count**.

When there is mention of the Jews'

aggression, I can remember the aggression of those who refused property ownership or vacation houses to Jews.

When there is talk of the pushing dominating Negro, I can remember the domination of white "carpet baggers" and the pushing into segregated cars, wash-rooms, hotels, tenements, restaurants, and streets.

When there is discussion of the surly thieving Indian, I can remember that this was his country first.

I can remember that not only religious and race relations need to improve but relationships between

Youth and maturity,
Capital and labor,
Rich and poor,
The ignorant and the educated,
The underprivileged and the cultured,
Agricultural and urban groups,
The North and the South,

And I can remember Acts 17:24-26, the gist being that "God is Lord of Heaven and earth — giveth to all life and breath — and hath made of one blood all nations of men."

Ten Commandments Of Good Will

I will respect all men and women regardless of race and religion.

I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

I will exemplify in my own life the spirit of good will and understanding.

I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed, whether they be kings, dictators or demagogues.

I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism, or anti-Protestantism.

I will establish comradeship with those who seek to exalt the spirit of love and reconciliation throughout the world.

I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

I will do more than live and let live—I will live and help live.

—Dr. Walter W. VanKirk.

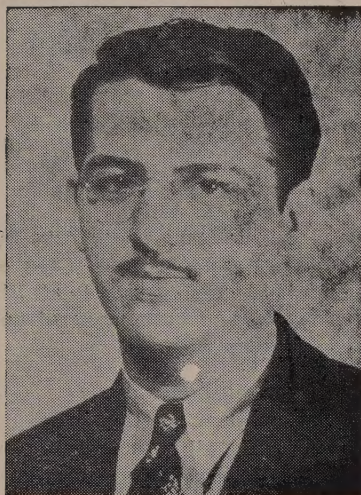
Letterally Yours

Bible Lexicography

By Rev. Roger G. Imhoff

FEAR...

bringeth a snare,
is an everlasting burning,
hath torment,
is cast out by love.



J. Russell Barley

Christ Lutheran Church, Baden
President, West Conference,
Brotherhood, Pittsburgh Synod

West Conference Brotherhood

Meeting held in First English Lutheran Church, Zelienople, Pa.

Devotions in charge of Rev. Philip Seiberling, Pastor

Address: "The Kind of a Church We Can Expect After the War" by Rev. Rene Meyer, St. Paul's (American) Lutheran Church, Zelienople

Business session in charge of President Arthur S. Dambaugh, Ellwood City

Election held; results: J. Russell Barley, President; Lysle T. Schaffer, 1st Vice-President; Edward Swanson, 2nd Vice-President; Elmer J. Heckel, Secretary; Clarence Conrad, Treasurer; Richard Booth, Arthur S. Dambaugh, O. S. Braaten, Executive Committee.

Roll call: 92 members, 1 visitor.

Wm. H. Clapie, President of Synod Brotherhood, stressed the Boy Scout movement in the Brotherhood; reported \$571.00 in the Cottage Fund for Retired Pastors at Zelienople, and urged attendance of the meeting of Synod Brotherhood at Greenville.

The evening's offering, \$37.50, was given to L.W.A.

Dr. R. F. Steininger, Monessen, spoke briefly of the need of camp facilities and showed interesting models of a proposed camp.

After the business meeting the host

Brotherhood served refreshments and a social hour was enjoyed.

Sincerely,

J. Russell Barley.

"Lutheran Men is the Answer"

Dear Editor: I wonder whether you could let me have 25 sample copies to distribute to our men here. Any back numbers will do. I want to acquaint our men with this fine publication of our Lutheran Church. They should be informed of what is going on the Church. They should be more church-minded than they are. LUTHERAN MEN is the answer. I think it is the finest publication of our Church, and I do enjoy reading it. I think the others will too. I think once they have read it, they will want to keep on.

Yours,

(Rev.) Charles E. Ritter,
95 East Front Street,
Red Bank, N. J.

That is right, Pastor Ritter. Expose your men to LUTHERAN MEN and it will do the rest.—Ed.

"Definitely An Asset"

Dear Mr. Bader:

Enclosed please find check for \$10 for our annual dues to the Brotherhood of the ULCA, for the year 1945. We are glad to send a larger check this year for the increased sum can be used not only to advantage by the national organization but it means that we have increased our local membership.

It might be of interest to you to know that our Brotherhood has functioned beyond expectations during these war years. We have had several of our members enter the armed forces and many of our members are on shift work; however, the attendance at meeting and all our projects have been remarkably successful. During the past year we have sponsored a new Boy Scout troop with an active troop committee of Brotherhood members. We are now setting up a veterans' rehabilitation committee which will function under the city committee: our committee is composed of Brotherhood members who are vets of the last war.

We feel that our annual connection with the national organization is definitely an asset to our organization.

Sincerely,

(Rev.) R. L. Boulton,
Unity Evangelical Lutheran Church,
Milwaukee, Wisconsin.

Your testimony to the ULCA Brotherhood is more than welcome. It is hard for some men to see the importance of membership in the general organization.—Ed.

Following Their Service Men

Gentlemen:

Enclosed find check for twenty dollars (\$20.00). This is in payment of the ten dollar (\$10.00) balance as shown on your June 1 statement with the additional to be used in entering new subscriptions. It appears that this will raise the total bulk mailing to twenty-five copies a month.

It may be of interest to you to learn that virtually all of the men in our Brotherhood joined the club subscription with little solicitation. The magazine is invaluable and, indeed necessary to any man active in the work of the church. Too, the thoughts and ideas carried in its pages far exceed those that would originate in any one group. Its matter forms a source of information and inspiration for the activities in almost every department of the congregational organization.

Very truly yours,

Robert G. Horine, Secy.-Treas.
The Brotherhood of the Lutheran
Church of the Ascension,
Columbia, S. C.

"Like a letter from home" was the comment of one reader in the South Pacific. Thanks a lot to you and the rest of the Ascension brothers.—Ed.

Central Pacific
June 5, 1945.

Dear Dr. Bell and All:

Even though there isn't much news to impart, it is time I got off another letter to you. We are very handicapped in the Marines in our censorship regulations and not permitted to divulge as much information as the other branches of service.

We are still plugging along and trying to get the war over on this side. Our "Lost Division" as we have been tagged is still lost as far as the enemy is concerned (we hope). Now perhaps people will find out we have a little war going on over here and perhaps the higher-ups will give us a little more help. We are fighting a tougher foe than were the Germans, for our enemy is not educated to civilization and religion. You would know just what I mean if you ever came in contact with them on the field of battle. They never surrender and the only time you get one alive is when you surprise him and he has no chance to either fight back or kill himself. These suicide planes show their willingness to die. Most of the Japs I have come in contact with have been doped up pretty heavy too.

Enough on the war side and now to on explanation of the enclosure. For the past six weeks a few of us men have gotten together in a discussion

group. The result is this pamphlet. In as much as there were men from all Protestant denominations, and from all sections of the country we started to discuss our various churches. It developed into the subject as shown and so we had it printed and passed along to the men of the congregation. I thought it might be interesting to you as the viewpoint of a group of men soon to return and what they would like in their church. I am very anxious to get your opinion of our efforts.

I have been enjoying very much your monthly letters and the *Link*. It will certainly be good to get back and once again enjoy the friendships of Glenwood.

As Always,
Fred Simon.

This very interesting letter was sent to the editor by Dr. Alvin Bell, Warrant Officer Simon's pastor. Enclosed was a long and detailed study of "The Weaknesses of the Protestant Church and What Should Be Done to Overcome Them" by the Sixth Marines. That such a study should be seriously made is most encouraging. Space will not permit inclusion of the whole study, but we will print the paragraphs on Lay Leadership.—Ed.

Lay Leadership

A. Men must take more active part in the church. They have left it too much to the women and children. That is why the W.M.S. and old spinsters so often run the church. Men must take a strong lead in the church and encourage other men to do so. It must be made a manly activity.

B. The Official Board should have: 1, a rotation system so that certain people do not get into the "saddle" and stay in for life with the usual stagnation that results. 2, A well rounded and qualified representation of all types and groups in the church. There should be younger men, 24 and up, and someone to represent the young people. Women should also sit on official boards. All members should be chosen not for their social or political positions, but for their strong Christian faith.

C. Lay members have failed to fulfill their obligations to the minister and the church by not giving themselves to more vigorous action. . . . There is far too much idea that this is the minister's job, when actually he can do only a small part of the work of the church. . . .

D. The young people must be given more part in the church, more opportunities for leadership.

E. The church should give more hard jobs to all its members. . . . It should expect and require work of its members instead of patting them on the back. Otherwise membership has no meaning.

A Letter from Mac!

Headquarters U. S. Marine Corps
1345 Quincy Street, NW
Washington
June 13th, 1945

Dear Editor:

I am enclosing something that might be of use to our congregations—that men in the service are not a problem, that they need, not so much post-war preparation—but post-war work. Not to be treated as psycho's but as men wanting to resume their old status in the congregation. We won't have any need for post-war planning for our veterans—they are planning on resuming their old status.

I suppose you have heard of the fine success of our Lutheran Laymen's Fellowship in the Nation's Capitol—we have had a monthly luncheon attendance of 43 over a period of three years—12 months a year. We are sponsoring the All-Lutheran Choral Society which gives its first open Christian concert this evening at the WaterGate. The stupendous effort required in this effort can readily be seen that we have 250 voices—it will cost us \$1,000 to be able to finance this concert at the WaterGate, and we are up against a deliberate attempt on the part of government officials to belittle it, and only when we got our congressmen and senators to working, did we even get a permit to have it. But we went in the fight with hands and feet, and tonight, God permitting, will see either the success or failure of our first venture.

Keep up the fine work—LUTHERAN MEN is the outstanding magazine of the ULCA or any other Synod for that matter.

Your old friend,
Martin A. McGrory.

Can You Top This?

Most church council members are old—they are not available for draft or enlistment for war—church councilmen become such as a rule after they have passed the warring age, but the Evangelical Lutheran Church of Atonement, Washington, D. C., is a real warriors' church.

The late Pastor Howard E. Snyder was a colonel in the United States Army Reserves and a chaplain in World War one. His councilmen when he died in February 1944, were as follows: CWO Martin A. McGrory, United States Marine Corps; Major Charles D. Peters, United States Army; Master Sergeant Charles Kline, United States Army Band now serving in Germany; Major Leo D. Riegel, U. S. Army, now serving in Germany; Lieutenant John D. Huttel, U. S. Naval Reserve, now on a ship plowing the Atlantic; Corporal Lloyd E. Wolfe, United States Army Aviation Unit; Sergeant Howard E. Stephenson, United States Army Hospital Unit; Technical Sergeant Emerson Meyers, United States Army, serving in Germany; Lieutenant Samuel Solt, United States Navy; Private Thomas D. Phillips, United States Army.

In the above group—Major Leo D. Riegel was superintendent of the Sunday School of Atonement for 10 years before entering the army. Private Thomas Phillips was also Sunday School superintendent and after discharge resumed his duties.

Lieutenant John Huttel was treasurer and secretary of the Sunday school before entering the service. He was torpedoed twice and spent over 50 days in an open boat before being rescued.

Tech. Sergeant Emerson Meyers is our organist. A former accompanist for Hans Kindler the famous violinist, Sergeant Meyers was the only Lutheran organist to ever give an organ recital in connection with the famous Washington Symphony Orchestra at the Watergate in Washington, and is now playing in Army camps in Germany. Sergeant Howard Stephenson, although having only three fingers on each hand is serving his country in Germany as a hospital aide.

Out of twelve councilmen in 1942-44—ten of them are in the services of Uncle Sam. Of this number four are still on the council and active in the work of the church while in uniform. Every council meeting during this war has seen Major Charles D. Peters, CWO Martin A. McGrory and Private Lloyd E. Wolfe in uniform in the council meeting. Private Thomas Phillips is now back in civil life, and also on the council.

Incidentally—CWO Martin A. McGrory is now in his 36th year of service with the United States Marines.

Our church council secretary is Corporal Lloyd E. Wolfe, USA, our financial committee chairman is Major Charles D. Peters.

Reverend Paul L. Reaser, formerly of Bethany Lutheran Church, Altoona, and recently called to succeed our beloved Colonel Howard E. Snyder, has the job of keeping these fellows in line. A congregation of 325—there are 89 in the service.

Mac, a letter from you is always an event in the editorial office. Glad to have clippings from the Washington papers proving beyond shadow of doubt that the concert was a success, the first program of religious music given at the Watergate. When hard-boiled musical critics rave you know the chorus must be good. Keep on the pressure. Washington Lutheranism is becoming increasingly influential.—Ed.

An Understatement

An Island in the Pacific,
June 5, 1945.

Dear Sir:

This is to notify you of my change of address from APO 493 to as follows: Cpl. John H. Sigmon, Jr., 34606174, 794th Bomb Sqd., 468th Bomb Group, APO 247, c/o Postmaster, San Francisco, Calif.

I am receiving LUTHERAN MEN through the courtesy of the Brotherhood of my home church, St. An-

drew's, Hickory, N. C., for which I thank them very much.

To say that I enjoy reading it, would be an understatement. The April topic of Facing Marital Failures was most interesting to me since, when I am once again a civilian, I will be taking that "fatal" step. It is good for one to know of some of the difficulties and problems which face a young couple on the threshold of life.

We are very fortunate on this island to have two Lutheran chaplains. One of them, Chaplain John D. Barringer, is a "former" ULCA pastor and has a parish within a few miles of my hometown. One or the other conducts a Lutheran service each Sunday afternoon using the Common Service booklet as printed by the ULCA printing house. It is needless to say that these services are really "something from home." Although our Common Service differs a little from other Lutherans, all Lutherans attending soon feel at home with the service. In this service, one can foresee one big Lutheran Church; forgetting petty differences and working together for the extension of God's Kingdom here on earth.

Due to the stepped-up bombing of Japan, we are kept rather busy but still find time for our personal devotions and church services. My reading time is limited but when I do read I like articles such as LUTHERAN MEN presents.

Sincerely yours,

John H. Sigmon, Jr.

Thanks a lot, Cpl. Sigmon! It helps us to know that our service men find interest in LUTHERAN MEN. Personal greetings to you.—Ed.

Maryland Men in Annual Meet

Maryland Synodical Brotherhood
Baltimore, June 29, 1945.

Dear Editor:

Am enclosing herewith a brief sketch of our twenty-fifth annual convention program—held at Gettysburg Seminary the latter part of May. I hope you will be able to find a place for it in an early edition of LUTHERAN MEN.

I feel that both synod and the Brotherhood conventions were very inspiring due in no small measure of course to the presence of Dr. Fry.

With kindest personal regards, I am,

Fraternally,

Wm. E. Zschesche.

With a very gratifying attendance, The Maryland Synodical Brotherhood opened its session this year at 2:00 o'clock Monday afternoon, May 28th, with appropriate devotions by Rev. Philip Bower, pastor of Elias Church, Emmitsburg, where our newest Brotherhood has just been organized.

A full three-hour program was arranged by the committee, under the chairmanship of Prof. Carl L. Schaeffer of Westminster.

The treasurer's report showed expenditures during the year of \$248.62 with a balance on hand of \$272.52;

and the president's report indicated considerable activity throughout the State in spite of the handicap of wartime conditions.

Three new Brotherhoods were organized: Third Church, Baltimore; Elias Church, Emmitsburg; and Trinity Memorial, Sharpsburg Parish. Also the reorganization of St. Luke's at Silver Spring; St. John's, Baltimore; and the prospective affiliation of Bethany and Reformation congregations, Baltimore, and Our Saviour, Lansdowne, were reported.

Lutheran men's fellowship meetings were held throughout the fall and winter months under the auspices of the Brotherhood at Cumberland, Washington, Baltimore, Westminster, Taneytown and Walkersville.

It was also emphasized that our particular task right now is to organize or strengthen a Boy Scout Troop in every congregation of our synod.

Special emphasis was also laid on greater circulation of LUTHERAN MEN and many free sample copies were distributed at our meeting. It was noted with pride that Grace Church, Westminster, now has 75 subscribers. The appointment of Brother Harry B. Fogle as chairman of circulation was also announced.

The president also reported that we had the pleasure on several occasions of fraternizing with the men of the Chesapeake-Potomac District of The American Lutheran Church.

The nominating committee made their report, resulting in the following officers and executive committee being duly elected for the ensuing year:

President, Wm. E. Zschesche, Baltimore, Md.

1st Vice-President, Merwyn C. Fuss, Taneytown, Md.

2nd Vice-President, Carlton Command, Baltimore, Md.

Secretary, Carl H. Hornfeck, Baltimore, Md.

Treasurer, John L. Shaw, Frederick, Md.

Pastoral Advisor, Rev. John C. Stuff, Baltimore, Md.

Executive Committee, Jas. H. Falk, Frederick, Md.; Carl L. Schaeffer, Westminster, Md.; F. Lee Fresh, Cumberland, Md.; Lawrence B. Pederson, Washington, D. C.

It was with much sorrow and regret that we learned of the departure from these earthly scenes of our esteemed friend and co-worker, Pastor A. T. Sutcliffe of Taneytown. Due to his attendance at the funeral, Vice-President Fuss was unable to have his part on our program dealing with "Immediate Tasks for 1945."

At this point the president made a special appeal for names of those who could serve effectively throughout our synod as district leaders in our Boy Scout work.

Special discussion and consideration was also given to the question of preparation for the reception and welcoming of our boys returning from the war.

We of the Baltimore area were also urged by Executive Secretary L. N. Zahn, of the Baltimore Inner Mission Society, to cooperate in the Big Brother Movement of that organization, in the interest of preventing and combatting juvenile delinquency.

We considered ourselves particularly fortunate at this afternoon session, in having in our midst two outstanding men in the literary field of our Church: Dr. G. Elson Ruff, editor-elect of *The Lutheran*, who told us as laymen what we ought to read,—and Dr. Robert D. Hershey, topic editor of LUTHERAN MEN, who emphasized the devotional part of our program and explained how the topic material is intended to be used in order that we may have interesting and helpful monthly meetings.

After these two inspiring addresses a special memorial and thanksgiving service for the boys in the service of our country was conducted by Rev. E. P. Heinze of Cumberland.

The Brotherhood fellowship dinner, attended by an overflow gathering of more than 200 of our pastors and laymen was an inspiring occasion. The exceptionally large attendance was due of course to the presence of Dr. Franklin Clark Fry, president, who as our after-dinner speaker, gave us a stirring and challenging address on the laymen's part in the evangelistic program of our church—his theme being: "You, The Gospel and Your Brother," and in which he laid special emphasis on the principal objectives of our organization.

Special satisfaction always comes to the editorial desk with reports of progress from Maryland. With men like Bill Zschesche and his staff of officers to lead, Maryland will continue out in front.—Ed.

A Good Experiment

"One wishes that every Brotherhood man could have been present in Washington, D. C. on the day that General "Ike" arrived. For on the afternoon of that June 18th there opened at The College of Preachers on the Washington Cathedral grounds the first experimental school of our United Lutheran Church Board of Social Missions. As it was, the attendance was limited to nineteen pastors who had come by special invitation. Thought-provoking seminars detailing the work committed to the Board by the Church were held on Evangelism, Social Action, and Inner Missions under the able leadership of secretaries Oscar Carlson, Franklin Koch, and Francis Shearer. At these, the men of the Brotherhood would have found themselves at home for they dealt in essence with Brotherhood objectives such as "Winning the Outside Man," and "Practicing and Promoting Christian Citizenship."

Dr. Merle W. Boyer of Carthage College presented four brilliant lectures on the Lutheran apprehension of God as it relates itself to present day social needs. Dr. Herman S.

Keiter of Hartwick College lectured tellingly on "Preaching and the Social Problems of Our Day." The morning Bible Hour was in charge of Pastor Rufus E. Kern of Hamburg, Penna.

A layman member of the Board of Social Missions conceived the idea of the school. It flowered into full growth under the aggressive leadership of Dr. Koch. May the number of these far-sighted men of action increase! May the number of these schools be multiplied! For those who were privileged to attend the Washington sessions were strong in their praise of the mental stimulation, the broadening of view, the richness of fellowship, the confidence in our Board's leadership, and the promise of Lutheran scholarship which this school provided.

Harold L. Hann.

Thank you, Pastor Hann for a good "selling" story on the good experiment undertaken by our progressive Social Missions leaders.—Ed.

American Red Cross

Somewhere in France
November 15, 1944.

Dear Editor:

I received your very welcome 8-13 V letter some time ago but have been travelling around so much I've had neither time nor place to write.

I've been on my way to my new location (Paris) for the past month and a half but the group I was assigned to for the voyage travels very slowly and since most of them are combat men, we've all been getting plenty of rest in the various camps. I'm getting quite restless though and am eager to start back to work on my old job.

We landed at one of the famous D-day beaches and started on our long and tiresome journey to this replacement camp, spending about a week sleeping in mud-soaked pup tents and several more days and nights cramped up in a 40-8 box car. Passing through the wrecked villages and country-side strewn with smashed tanks, planes and cars we could trace the progress of the Allies and some of the fellows recognized areas they had fought over.

I knew only one word of French when I landed and that was "Wee" but soon got tired of saying that all the time so have been increasing my vocabulary. Our murdering of the language must be very amusing to the few people around the villages but we get along and usually end up with what we want. I can also count to fifty which is a help!

On Armistice Day forty of us were selected to participate in a simple

parade in a nearby village to the cemeteries and fire volleys over the graves of those lost in the last war. Only the very old and very young are left in these towns.

Last but not least I want to thank you for using my picture in LUTHERAN MEN. It was a big honor and I appreciate it. I had been hearing from friends in Washington that they had seen my picture in a magazine and that it had been clipped and placed on the bulletin-board in The Church of the Reformation. But I was puzzled to know how, where, when and from whom it had come. Hope to find a copy of the magazine when I arrive.

As ever,

Doug Greene.

Doug's picture was carried in May 1944 issue. Too bad that particular number did not get through. Doug is from Frederick, Md., but was employed in Washington, D. C., and attended Reformation while there. He is a real church boy, active in Lutheran League, an usher in the church and interested in all things good. He has been in England many months and since he plays a horn in an army band has toured all over the British Isles.

From New Caledonia

Chaplain C. M. Huddle
Ship's Co., R/S
P.M. San Francisco

Dear Editor:

At long last I am going to answer your good letter of—well I am ashamed to say of how many weeks ago. As you have already noted from my address I am no longer with my old outfit. I hated to leave the boys, I have been with them so long, but a change of duty is often good for one. I have been in New Caledonia a little more than two months. A fellow Lutheran chaplain relieved me as I have relieved him, or perhaps I should say that we exchanged places. You see I have been overseas a year longer than he and the Navy is getting ready to send me back for some state side duty. As soon as relief comes I expect to be starting back; however I do not know how soon. I hope not later than 1st of June, and that is a good month for a bachelor.

We had a full Easter and Holy Week program. Had this area of the island divided up into geograph-

ical areas for union services, including Army and Navy personnel. I had only four services on Easter morning, two at my own place and two for other outfits. Now the pressure is pretty well off and we are settling down to the routine. I had quite a time getting white flowers for decorations. Canvassed a number of florists and some French families only to be told again and again that this was not the season of white flowers. Here it is like the late fall season. One officer who knew his way around commandeered a French policeman and the two of them managed to secure a gorgeous supply of just what we wanted. Those flowers were really beautiful.

I had a letter from Dr. Wentz several weeks ago telling me that they are expecting to give refresher courses for chaplains when this thing is over. Personally I think that is a fine idea, and I think I will take advantage of such an opportunity. Most of us will certainly need it.

Must stop and be on to my next service.

Cordially,
Max.

The wonder is not that so long time elapsed till you answered, but that you found time to answer at all. We will hang out the welcome signs and look for you soon. We also note the suggestion about June and bachelors!—Ed.

Prayer Before Preaching

*"Lord, purge my preacher-vanity away
Before I climb the pulpit steps today.
How have I dared to use this holy place
To draw the veil of self across Thy face,
Indulge in arid rhetoric instead
Of showing men who starve the Living Bread?"*

*Now may I be a monstrence in Thy hand
And my words those that children understand,
Like sudden piercing chimes insistent, clear,
Compelling all within the church to hear.
Transfir me with Thy Presence till they see
The Bread of Heaven, and feed their souls on Thee."*

—Emily Taylor Perkins.

A Scouting Booster

Davenport, Iowa.

Dear Editor:

Congratulations to the Lutheran Church on the fine selection of members to the Boy Scout Committee of the Brotherhood, ULCA. We feel sure the newly elected Director of Scouting, Mr. Earle W. Bader, will do a fine, commendable work for his fellow-men through "Scouting, that which helps to develop the church life of the boy."

We, of St. Paul's English Lutheran Church, Davenport, Iowa, are proud of our Boy Scout Troop. This Troop, No. 39, was organized in February, 1939, with 11 charter members. Ten of those boys and their assistant scout master are now in the service of our country, and each one was an active worker in the church. The training for their church and Sunday school activities was helped in no small manner by Scouting. The eleventh member is at Midland college, preparatory to entering the ministry.

As an organization, we are making every effort to live up to the highest Christian ideals, and the best of Boy Scout traditions. May God bless our combined efforts, and make us ever mindful of the needs of others. In sponsoring Scouts, you are doing a much needed work, again, congratulations.

Chairman, Scout Committee.
A. D. Butler.

The record of that St. Paul's troop is enough to convince any doubting Thomas. Ten serving in uniform and one preparing for the ministry! Troop committees and scout masters are investing time and talent where it counts for church and country.—Ed.

Detroit 13, Mich.

Dear Editor:

I hope you can find room in the columns of LUTHERAN MEN for the enclosed.

Yours sincerely,
Walter L. Grass.

5427 Graland Ave.

Substitute for War

After the war, there will be many substitutes on the market, such as plastic, especially with regard to articles that were formerly made of metal.

A great many people, like myself, have been trying to figure out a substitute for war. The best and most

practical substitute I can think of is this—"Conference and Compromise." This would at least be a much better Christian way to settle international disputes than the way in which they are being settled today.

A hundred years ago, many people were of the opinion that slavery was here to stay, but today in this country it is as dead as the dodo bird—thanks to those who made up their minds that something could be done toward abolishing slavery.

The same psychological approach must be made to the abolition of war. Unless we Americans make up our minds that "it can be done" the chances are that we will go on believing in the inevitability of war.

If we Americans make an attempt to popularize "Conference and Compromise" and then let public opinion throughout the world do its stuff, I am quite sure the result will be satisfactory.

We don't know just how news gets around from country to country, but we do know that it does get around.

I would like to know if anyone else has a more practical solution to the abolition of war. I would like to hear of it. It is high time that everyone started thinking seriously about this problem.

You are right, Brother Grass. Glad for your interest in this problem of finding a substitute for war. Patriotism ought never to be a stronger appeal for consecration than the love of God.—Ed.

Fairbanks Evangelical Lutheran Church

Dear Editor:

We are pleased to receive regularly copies of the LUTHERAN MEN, at the Lutheran Service Center, here in Fairbanks.

As our ministry reaches more and more men and women, the number of readers will grow.

Names of members of your church or friends who are here would be welcome. It would show them our interest and possibly strengthen their relationship to the Church.

Note change of address for the Service Center, from General Delivery to Box 813.

Again, Thank you!

Sincerely, in Him,
(Rev.) J. A. Luthro.

Nothing cold about your message from Alaska. We prize our ministry to service men around the world.

Write us a letter about your work, Pastor Luthro.—Ed.

Railroad Man and Poet!

Oct. 7, 1944

Dear Editor:

I have placed on the front page of our church bulletin for this week a prayer written by one of our Brotherhood men.

Mr. A. E. Seal is a railroad man, employed here by the Sante Fe. He is also a sincere Christian, superintendent of the church school, as good a preacher as I am, and was chaplain of our Brotherhood last year.

Thought you might like to use this in LUTHERAN MEN sometime.

Best wishes to you in the fine work you are doing as editor and professor.

Cordially and sincerely,
R. E. Rangeler,

Pastor.

"OUR FATHER Who are in Heaven,
Hallowed be Thy Name;
Thy Kingdom come, Thy will be done

Within my heart alone.

My daily bread and all my needs
Are by His hand supplied.
As I forgive, I am forgiven,
And richly blessed beside.
Sufficient grace He daily gives
To meet my every trial.
And watches o'er my soul to keep
From sins that would beguile.
With conscience free, with sins forgiven

Before His Throne of Grace,
Within the shelter of His love
My soul finds resting place.

This daily prayer flows from my heart,
Sincere, unforced and free — —
Dear Lord, bless all Thy faithful ones
As Thou hast blessed me.

Thy Kingdom come;

Thy will be done;

Thy power we freely own.

The Kingdom and the Glory, Lord,
Are Thine, All Thine, alone. Amen."

What would we do without lay men like Brother Seal? It is good, Pastor Rangeler, that their pastors say a word of appreciation now and then, as you have done. Lutheran men will also read the poem with profit.—Ed.

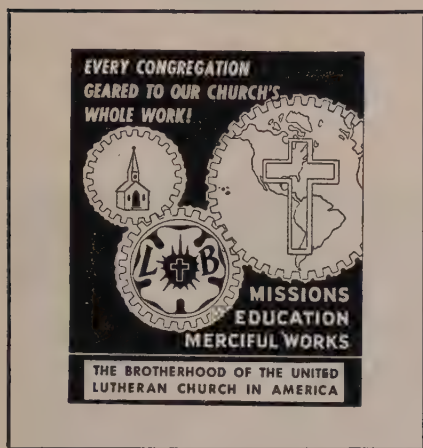
She: The man I marry must be easy to please.

He: Don't worry dear. That's the kind you'll get.—Industrial School Journal.

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.



Federal Council Churches Will Observe Oct. 21st As Laymen's Sunday

Sunday, October 21st will be observed this year as a national **Laymen's Sunday** in all of the Protestant denominations affiliated with the Federal Council of Churches of Christ in America.

The Executive Committee of the Federal Council voted the following action on May 15, 1945:

"The Federal Council of the Churches of Christ in America welcomes the proposal of the Laymen's Movement for a Christian World for the observance of Sunday, October 21, 1945, as a special occasion for emphasizing the responsibility of laymen in the churches. The Federal Council encourages all churches which have not designated some other date for a similar purpose to join in the observance of October 21st as Laymen's Sunday."

The theme for our ULCA Brotherhood Sunday services—"Every Congregation Geared to the Church's Whole Work"—(a) **Missions**—(b) **Education**—(c) **Merciful Works** should provide the basis for a profitable and interesting men's meetings. A de-

tailed program including sermon outline and other helpful literature will be ready for mailing by September first. Your Brotherhood committee should discuss the program for your Brotherhood Sunday service with your pastor and make the necessary arrangements including the selection of your lay speakers without delay.

Let us unite with the other Protestant men's groups in making October 21st a red letter day for Christian men throughout America.

Stewardship Advance

The entire Church is planning for a **Stewardship Advance** this fall. The Brotherhood's **Christian Stewardship** stamps are a challenging reminder that Brotherhood members and Lutherans everywhere have a greater responsibility to promote **Missions**,—**Education** and **Merciful Works** as the 3-fold task of the Church.

These colorful stamps are based on the Brotherhood's "**Sixth Objective**"—"To stimulate the congregations, through educational, inspirational and promotional efforts, to meet the apportionment of the Church in full, as its minimum contribution to the whole work of the whole Church," and illustrate the need for the membership and resources of the local congregation to be geared to the program of the general Church.

We hope you are making good use of the **Christian Stewardship** stamps on all of your letters and parcels. Many favorable comments have been received, and we will be glad to hear from you if you are pleased with the stamps.

Your interest and financial aid are deeply appreciated. Whether you are a member of the Brotherhood or not, we want you to have the satisfaction of helping to strengthen our program of **Christian Stewardship** for Lutheran men and boys.

We invite you to write to Brother-

hood Headquarters, 62 East Garrison Street, Bethlehem, Pa. for additional stamp booklets which are priced at 50 cents each.

Christian Service Institutes

Recognizing the need for more volunteer service in the Church, and that greater emphasis should be placed upon Christian service in our daily vocations, the committee of executive secretaries has endorsed the plan of holding **Christian Service Institutes** in not more than five camps and schools this summer.

The proposed institutes will be conducted as an experiment to determine how the **Christian Service Institutes** may be enlarged to serve as the 1946 promotional emphasis of the United Lutheran Church in America.

It is the conviction of the committee of executive secretaries that the Church should expand and enlarge the areas of voluntary service so that the conception of Christian service will not be limited to the ministry and missionary activity.

Evan W. Tonsing Undergoes Operation

Mr. Evan W. Tonsing, Atchison, Kansas, our able and highly esteemed president of the Kansas synodical Brotherhood, underwent a major operation at the St. Mary's Hospital, Kansas City, Mo. on May 17th. His many friends will be glad to know that he is coming along nicely and that despite his serious operation he was able to contribute his usual "Brotherhood Brevities" column in the June issue of *Kansas Synod Lutheran* which is produced in Mr. Tonsing's printing establishment.

Reclaiming Lapsed Members

The **Second Objective** of the Brotherhood challenges our laymen to "**Bring Back the Lapsed Members**" of their congregations into active fellowship with their Saviour.

A glance at the 1945 statistics of The United Lutheran Church reveals the astounding fact that 408,591 bap-

tized members (33 1/3%) did not commune during the twelve months ending June 30, 1944.

The month of September is the time when we begin our fall program of church activity. By this time most of our active members will have returned from their summer vacations, and a splendid opportunity to "Reclaim Lapsed Members" is before us. Our Brotherhoods should make the most of this opportunity, and we are happy to pass along the suggestions that Brother Roy O. Stroup, Shelby, Ohio presented to the Minneapolis convention:

In turning to Romans 1:1-11, I find the Apostle Paul lending information valuable for reclaiming lapsed (church) members. After all, church members become inactive because they either never understood the full meaning of the Gospel of Jesus Christ or have fallen away from that Gospel.

Paul's way of helping such members would be first of all, not to criticize them but to see the best that is in them such as grace, faith, ability for leadership. Paul thanks God for them and constantly prays for them that he might impart to them some spiritual gift. Paul also assumes the responsibility for their spiritual welfare and tells them the truth about Jesus Christ, the Son of God.

Our task can be no less than Paul's. We must look for the best in these folks. We must thank God for them and pray without ceasing that we too may impart some spiritual gifts to them. We also need to help them understand the truth about Jesus Christ as the Saviour of all mankind.

Some practical ways to accomplish this is set forth as follows:

1. Make a complete list of all lapsed members in the congregation.
2. Arrange for either letters or church organ to be sent to each lapsed member at regular intervals.
3. Have a small committee from the church or Sunday school or Brotherhood or men's class keep record and call on the lapsed members.
4. Ask the pastor to conduct classes to train selected workers and study such subjects as, "Stewardship of Life," "Worship," "Purpose of the Church," "Evangelism or "Witnessing."
5. Work out necessary organization to fit into local congregation so the captains or leaders can call others to make definite calls. Remember many will work if they are told what to do.
6. Ask pastor to preach a series of sermons on "The Work of the Church."

7. If possible have congregational dinner when special invitation is given those who have been absent for some time.
8. If some inactive members have special gifts or talents, ask them to serve in places where their abilities best fit.
9. Provide lapsed members with some pamphlet as "What a Church Member Should Do" by Dr. Traver.
10. Announce and publish in local church bulletin a certain week known as "Good Fellowship Week" when all active members are asked to call on those they have missed for some time.

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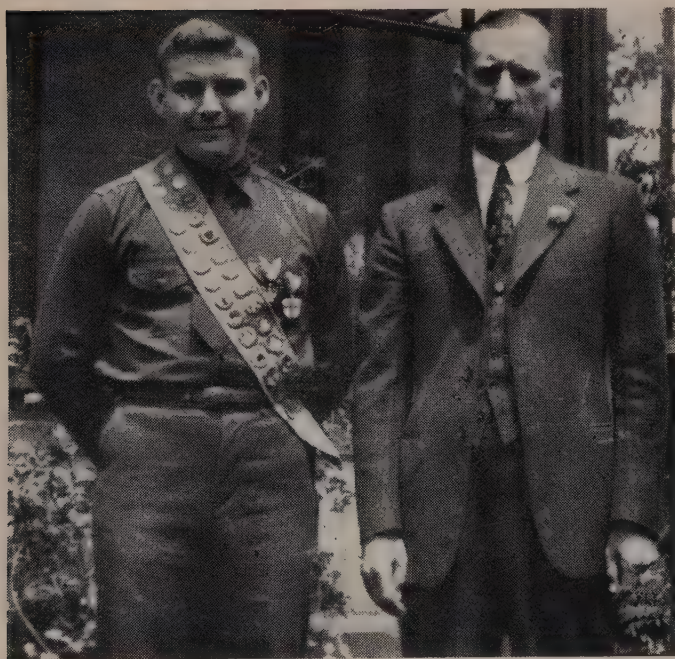


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Lutheran

Boy Scouts

- **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.



Good Scouts

Edgar Belter who received the Pro Deo et Patria Award on May 28th, with his father, The Rev. R. R. Belter, D.D., pastor of Bethany Lutheran Church, Burlington, Iowa. Dr. Belter is also the capable and highly esteemed president of the Wartburg Synod of the ULCA. We are pleased to quote Rev. Belter's letter which accompanied the above photo.

Dear Mr. Holstad:

You asked me to send a picture of Edgar, and also a short report of the presentation of the "PRO DEO ET PATRIA" award to my son Edgar, an Eagle Scout.

It was presented at the morning worship yesterday morning, May 27th. This is the order.

1. The president of our local Brotherhood reminded the congregation that they, the Brotherhood, were now (since our ULCA Minneapolis convention last fall) sponsors of the Boy Scouts, and urged the parents to send their boys. He then spoke, shortly, on the work, and presented our scoutmaster, Mr. Robert Hobbs, who has been

with our troop for about four years.

2. Mr. Hobbs presented, first, three other lads who were given the certificate and service record books (candidates for the Pro Deo Et Patria Awards). He also presented my son, Edgar Belter, who stepped forward.
3. I spoke on the meaning of this award, and pinned it on my boy. Frankly, it was a real thrill to be able to do this. It is not often, I am sure, that a father has this privilege.

The reactions were many. Boys spoke of their desire to join our troop, and two of the lads with their par-

ents, came to ask more questions about this Lutheran award.

Yours sincerely,
Rev. R. R. Belter.

P.S. Pictures were taken immediately after the service, and one of the members immediately developed them. Hence, we are able to send these so soon after that service.

Edgar leaves next Monday to attend Carthage College at Carthage, Illinois to begin his studies for the Lutheran ministry.

Committees Appointed

The following Boy Scout committees were appointed during the month of June. We are delighted with the enthusiastic cooperation by our synodical and conference Brotherhood officers and expect the remainder of the U.L.C.A. Boy Scout committees can be announced at an early date.

Central Pennsylvania

(East Penna. Conference)

DIRECTOR: Harry C. Smith, Hickory Lane, Plymouth Township, Montgomery Co., Pa.

COMMITTEE: Paul Wolf, 322 E. Cherry St., Palmyra, Pa.; Rev. Henry Neikirk, Riegelsville, Pa.; George H. Burchfield, Box 162, Neffsville, Pa.

Illinois

(Central Conference)

DIRECTOR: Arthur Cox, 1107 Ohio St., Quincy, Ill.

COMMITTEE: G. Lee Hendricks, 2321 South 5th St., Springfield, Ill.; Louis Woltman, 312 Cedar St., Nokomis, Ill.; Charles Johnson, Washington, Ill.; Henry Gronewald, Carthage, Ill.; O. B. Lunde, 222 E. Gift St., Peoria, Ill.

(Chicago Conference)

DIRECTOR: Walter Ahlgrim, 5701 W. Division St., Chicago, Ill.

COMMITTEE: Alfred Arnesen, 3837 N. Monticello Ave., Chicago, Ill.; Leroy J. Koehler, 59 East 100th Place, Chicago, Ill.; Alex Ramlose, 77 W. Washington St., Chicago, Ill.; E. A. Anderson, 327 North St., Elgin, Ill.; Ed Gorss, 7531 South Ashland Ave., Chicago, Ill.

North Carolina

(Southern Conference)

DIRECTOR: W. K. Mauney, Jr., Kings Mountain, N. C.

COMMITTEE: W. K. Mauney, Jr., Kings Mountain, N. C.; Wert B. Rhyne, Cherryville, N. C.; J. R. Beam, Gastonia, N. C.

Pittsburgh

(East Conference)

DIRECTOR: Bruce R. Shaffer, 113 Buffalo St., Freeport, Pa.

COMMITTEE: Charles S. Klingensmith, 306 Beale Ave., Leechburg, Pa.; James Kipp, R. D. #2, Leechburg, Pa.; A. H. Harkleroad, 210½ Lowell St., Vandergrift, Pa.; H. E. Brosius, 544 Hawthorne Ave., Kittanning, Pa.; C. E. Kneppshield, North Apollo, Pa.

(West Conference)

DIRECTOR: Donald M. Cook, 415 Vermont Ave., Rochester, Pa.

COMMITTEE: A. E. Stoddard, Park Boulevard, East Liverpool, Ohio; Earl Lieberman, Dippold Ave., Baden, Pa.; Lyle Brower, Ellwood City, Pa.; O. I. Braaten, 438 South Main St., Zelenople, Pa.; Ernest Spangler, 3226 Sixth Ave., Beaver Falls, Pa.

DIRECTOR: Barnwell R. Meyers, 33A Poplar St., Charleston 23, S.C.

COMMITTEE: Carl H. Epting, Newberry, S. C.; B. T. Bodie, 1007 Hill Crest Ave., Columbia, S. C.; R. B. Lentz, Spartansburg, S. C.; C. L. Sox, 1025 "B" Ave., West Columbia, S. C.; L. K. Fraser, 306 S. Coit St., Florence, S. C.

Virginia

CHAIRMAN: Russell Berry, Staunton, Va.

COMMITTEE: O. V. Hefner, Bluefield, W. Va.; Carroll E. Beach, Luray, Va.; R. E. Mapes, Knoxville, Tenn.; Frank Neff, Marion, Va.; W. H. Bosserman, Winchester, Va.

"A Good Scout" Poster

Letters are pouring into Boy Scout headquarters for information about the Pro Deo et Patria Award. We are taking care of these requests as rapidly as possible. Additional application blanks and sample Pro Deo et Patria service record books are available and can be had without cost by writing to **The Boy Scout Committee, 62 East Garrison Street, Bethlehem, Pa.**

The Lutheran committee on Scouting has prepared an attractive colored poster entitled "A Good Scout." This poster illustrates the Pro Deo et Patria Award. We invite you to write for a free copy for your church.

Scouting in All Synods

Letters and comments from pastors and Lutheran scouters:

Parkersburg, West Virginia

"The Brotherhood of The First Lutheran Church of Parkersburg has been sponsoring a Boy Scout Troop for some time. While the troop is in healthy condition we feel it would be of advantage to both the boys and men if we had the recommendations of the National Lutheran Brotherhood covering scouting. We will appreciate in particular an outline of the scouting program as presented at the Minneapolis convention of the ULCA.

Please send any information you think we should have to Rev. A. L. Mahr, First Lutheran Church, Parkersburg, W. Va. We wish to thank you in advance for any help you can give us.

Earl J. Noe, Chairman
Troop Committee
First Lutheran Church

Bendersville, Pennsylvania

I am glad to say the parish I am serving has a fine Boy Scout troop. They are my best boys in Sunday school and church. I would not be without a troop in my church.

Rev. H. D. Hoover, D.D.
Bendersville Parish.

Camden, New Jersey

Our troop just started its second year. Won nearly all honors in Camden City last year. Brotherhood sponsors it and all committeemen are active members.

W. J. Beer, Secy.,
Grace Lutheran Church.

Hickory, North Carolina

We are in the process of organizing a troop. The troop committee has been active and has appointed a scoutmaster and assistants, and within the next few days the boys will be brought together to complete the organization.

Harold E. Miller, Pres.,
St. Andrew's Lutheran
Brotherhood.

Pittsburgh, Pennsylvania

I am an Eagle Scout and chairman of a successful troop, #127, Allegheny County Council. The Luth-



The Cost of War

Chaplain Herbert T. Neve is here officiating at the funeral of one of our men. It is pictures like this that tell us how desperately necessary it is that the United Nations Charter be made to work.

Your Help Needed Now!

Your generous contributions to the 1944 Chaplains' Subscription Fund have made it possible to supply free copies of LUTHERAN MEN each month to our Army and Navy Chaplains at home and overseas. We are also sending our magazine without cost to each of our Service and Contact Pastors, in addition to the reading rooms in our Lutheran Service Centers and the military training camps.

Hardly a day passes without our receiving a letter from a Lutheran Chaplain (and those of other denominations, too) thanking us for sending them LUTHERAN MEN. Several chaplains enclosed a check for the Chaplains' Subscription Fund with their letters.

\$2,000 is the minimum amount that will be needed to maintain the Chaplains' Subscription Fund for the coming year.

This urgent appeal comes to Brotherhoods, Bible classes and individuals to send us your contribution NOW. Your check in whatever amount you wish to give should be made payable to LUTHERAN MEN and plainly marked for "CHAPLAINS' SUBSCRIPTIONS," and forwarded to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pa. We will acknowledge your gift in LUTHERAN MEN.

eran Award looks like a good idea to me. How does one obtain them?

Rev. G. E. Little,
Aspinwall Evangelical
Lutheran Church.

Salisbury, North Carolina

Yes, we already have an active Boy Scout Troop. We entertained 22 members of the troop at our Brotherhood meeting, April 10th. Had a fine program for them.

Paul A. Lentz, Pres.,
St. John's Lutheran
Brotherhood.

Hickory, North Carolina

Our local Brotherhood is sponsoring a Boy Scout Troop and we are in the midst of organization.

C. H. Cline,
Holy Triinity Lutheran
Church.

Philadelphia, Pennsylvania

We have a Boy Scout Troop of about 18 fellows; a Cub Scout Troop of 44 fellows; and today are having our first Girl Scout meeting with an expected beginning of about 16 girls.

Rev. W. D. Ernst,
Reformation Lutheran
Church.

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum

By Rev. Earl S. Rudisill, Ph.D., D.D.

We have a men's class of about 65. There are usually 35 to 50 present. But the disappointing thing is that more than one half of them do not remain for the church service. They feel that they have discharged a duty or that they have had enough religion, and do not need to attend the chief worship service. What can be done about such a problem?

This problem is present in too many schools. You have given reasons why the men do not stay for church. I am not sure you have all of them. I do not know what happens in your adult department or class, but I do know the conditions that prevail in a good many classes and departments.

In many departments or in the groups of department which have the worship service together, the worship is rather formal. And too frequently the same form is used week after week. This fact discourages men from attending church. The church service is formal and pretty much the same from one Sunday to the next. For that reason the Sunday school worship ought to be informal and never be the same two different Sundays. When a Sunday school worship is formal and invariable it leaves the impression that it is pretty much like the church service. And many men feel that they do not need two formal services in one morning. Make your Sunday school worship more free. Have many persons take part in it, but be sure that the program is good, interesting, and well-prepared. Vary it from Sunday to Sunday. In these ways you will make some progress toward keeping the men for the church service.

Another thing that encourages men to go home after the class session is the lecture method. A lecture seems to many men to be practically a sermon. That too is too formal. Having listened to a lecture, many a man feels that he has been to church and that there is no reason why he should hear another sermon. Introduce other teaching methods. Have more general

discussion. Assign small parts for various persons to discuss. Try a panel discussion. Try a symposium. Dramatize a lesson. Use motion pictures or still pictures occasionally. Use the public conversation plan once in a while. There are many methods of teaching adult classes. Many of them have been explained and described in articles in *The Parish School* in the past few years. Some have been explained on this page.

Explain to the class the difference between the class session and the chief service in the church. Do not find fault. Help them to recognize the need of both.

Be sure that the church service is as attractive and worthwhile as possible. Give the pastor a chance to put his best into that service, and do not wear him out with the teaching of a Sunday school class before the church service. Many pastors give their best to a Sunday school class and have only the second best to give to the sermon. This sort of system is often enough back of the problem which you have raised. There are many angles to it. Study them, and try to rectify matters as far as possible.

It seems to me that so much of our Sunday school teaching has no effect outside of the class. It is disappointing to see men and women leave the class, feeling that they have done God a favor by coming, or that they obligated the teacher to them by honoring him with their presence. Is this a general condition?

I do not know how general such a condition is. In fact, it is not easy to be sure that such are the facts. To judge people's attitudes and purposes is difficult, and such judgments are not always fair. But there probably is a considerable amount of this kind of weakness in our adult groups.

Unless the results of the work of adult classes exceed mere gaining of information and assenting to Christian principles, we are not measuring up to the possibilities. One may know a great deal about the events of the Bible and the sayings of Jesus, and yet fall far short of Christian living.

As long as we fail to put the so-

cial teachings of Jesus and the prophets into effect in our relations with our employees, with our employers, with our customers, in taking profits, in ridding ourselves of prejudices against other races and colors, in fully acknowledging the equality of races, in lifting the fallen, in ministering to the sick and handicapped, in guiding children and young people into Christian living, and in numerous other ways, we are falling short of Christian living. An adult class ought to be helping its members in all of these areas.

It is likely that you will be able to get larger practical results out of the class sessions by using a number of the elective courses. The uniform lessons are giving more attention to actual living than in former years, but they are still pretty strongly devoted to imparting Bible knowledge. Use the uniform lessons, if you will, but do not use them all the time. Have variety. Use also such textbooks as *What a Church Member Should do*, *Christian Family Life*, *The Minor Prophets and Present Problems*, *The March of Missions*, *Studies in Life Service*, *Christian World Action*, *Studies in Social Problems*, and others of that type. They are all based on Scripture and Christian teachings. They provide a very fine supplement to the usual kind of lesson. Some Sunday schools are entering enthusiastically into the use of these elective courses.

Are courses in Christian family life intended for men?

Fathers are parents, are they not? They need such courses, as a rule, more than do the mothers. Nevertheless, in most cases both need them. Such courses may be given in men's classes, but it would be better if men's and women's groups would join for such courses. In the discussion each could be of help to the other. When we permit the masculine and the feminine viewpoints to complement one another we arrive at a better outlook on many problems. Men would do well to be willing to learn from women when it comes to family matters.

Christian Stewardship . . .

St. Paul and Stewardship, I.

By Paul L. Keil

Mr. Keil is a student for the ministry at Hamma Divinity School and prepared this fine article as a class assignment. His home church is Trinity, Fort Wayne, Ind., Dr. Paul Krauss, pastor.

From a study of the writings of St. Paul one is impressed with the amount of space he devotes to matters that concern stewardship. Paul laid great stress on stewardship not only in his writing for others, but also in his own life and work. He endured suffering and privation for 20 years, not because of an ascetic fondness for suffering, but because he was in intimate communion with Christ whose essential nature was love. The power of love became the dominating force of Paul's life and expressed itself in stewardship. Paul did not have to strive to do God's will, but he partook of Christ's nature to such a degree that any other course of conduct would have been impossible. The Holy Spirit dwelt in him; it was no longer the man himself, but Christ living and working in him. Paul truly was one who had surrendered his life to God.

Paul wanted his fellow Christians to have this same sense of stewardship also. Thus Paul said to the Galatians (Gal. 4:1-2):

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required of stewards, that a man be found faithful."

To the Christians at Corinth, Paul wrote (I Cor. 14:26): "Let all things be done unto edifying," i.e., to promoting each other's growth in the Christian graces. Paul was trying to lay stress on the social solidarity of Christians. This idea was basic in his thought. To those at Thessalonica he wrote (I Thess. 5:11): "Wherefore comfort yourselves and edify one another." To the Romans he wrote (Rom. 14:19): "Let us therefore follow after the things that

make for peace, and things where-with one may edify another." Paul wanted everyone to feel that he had a duty to his fellow Christians. All the love and compassion, which Paul wanted to see manifested, depended on the fact that the one being helped was a brother for whom Christ died (Rom. 14:15; I Cor. 8:11).

The social duties of a Christian could no longer be thought of as due to external commands; it was the powerful love of Christ in a man that constrained him to do them. Thus Paul wrote (Rom. 13:8):

"Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." The virtues, also, that Paul recommended were social in nature (Col. 3:12-14). Thus we find such virtues mentioned as kindness, humbleness, meekness, and longsuffering.

Forbearance figured largely in Paul's ideas of stewardship. Forbearance might be considered as love in the social realm. In Gal. 5:13, he wrote:

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another."

Here the stress is on the central problems of love and service, forbearance and freedom. Thus we see that our freedom may have to be curtailed in the interests of our fellow Christians. The question came up in Corinth of eating meat that had been sacrificed to idols. Paul told them that the sacrifice of meat to the idol was of no significance since the idol was nothing. The danger did not lie in the meat or the idol but in causing some Christian, who had not seen the insignificance of the sacrifice to the idol, to go contrary to his standard of right and wrong and so sin (I Cor. 8). Paul goes on to say that he too has had privileges. He could eat, drink, marry, and receive support from them; but he has given up these privileges voluntarily for the sake of others (I Cor. 9). In Romans 14:1-15:13, we read how the question came up as to just what kind of food is fit for a Christian. There Paul says (Rom. 15:1-2):

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification."

In Galatians, too, Paul stresses this need of forbearance (Gal. 5:26):

"Let us not be desirous of vain glory, provoking one another, envying one another."

To correct this condition, Paul admonishes them to walk by the Spirit, whose fruits are love, joy, and peace.

Every individual has something to contribute to Christian society Paul feels. He has a strong conviction that each individual has his own special gift, and that by the full exercise of his gift, he can render a service to his fellow Christians — a service which only he can render. (Rom. 12:6-8):

"Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."

For a similar statement, see I Cor. 12:4-10 and 12:28.

Part of a Christian's stewardship lies in the direction of helping weaker brothers. Thus we read in Gal. 6:1:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

Paul hoped that if a man fell into temptation, he would be helped to gain a sound moral condition once again. This help was to be limited to those in the brotherhood (I Cor. 5:10-13)—an evidence of Paul's common sense. Paul particularly admonished the Thessalonians concerning their erring brethren (II Thess. 3:6-16). He wanted everything done without censoriousness and with the recognition that those who erred were brothers. Paul merely advised the faithful at Thessalonica that if the loafers did not go to work, it was no longer the duty of the faithful to provide food for them.

From these considerations we can see just how vital a part stewardship played in Paul's thinking. He realized that Christianity is not just a system of doctrine; it is truly a way of life.

The writer expresses great indebtedness to Morton Scott Enslin's "The Ethics of Paul," to D. M. Ross's "The Spiritual Genius of St. Paul," and to J. E. Simpson's "Into My Storehouse."

Topic

of the Month

• Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Reaching All For Christian Education

Topic for September, 1945

By Rev. Robert D. Hershey, S.T.D.

AIM: To enable men to realize (1) the fact and meaning of lowered church school enrollment; (2) that the situation may be remedied; (3) that the unreached persons have to be found; (4) that ways must be found to enlist the unenrolled; (5) that enrolling these children, young people, and adults will require personal effort; (6) that an appealing, sound educational program will be necessary to hold and help them.

Worship

Hymn: "Come, Thou Almighty King"—

PSH. No. 112; CSB. No. 164

Scripture Reading: St. Luke 2:41-52; 16:1-9

Prayer: Free or Nos. 25, 27, 37—

PSH. pps. 27, 29

Hymn: "Saviour, Teach Me, Day by Day"—

PSH. No. 146; CSB. No. 568

(NOTE: It was suggested last month in assigning the topic that a serious attempt be made to ascertain the facts concerning Christian education in your own parish. There is no better way to do this than to go over the attendance and enrollment figures of your Church school with the officers of the school and to construct a graph which can be understood by the men of the Brotherhood. There is a two-fold motivation in this topic: (1) to analyze the whole situation locally and (2) to inspire Brotherhood men to apply their objectives to the whole work of the whole church. Invite the officers and teachers of the schools to your meeting and let them speak frankly their ideas and desires.)

The Topic

There is a story in the New Testament which literally shrieks at me for attention as I write on this matter of Christian education. With an insistence that cannot be ignored, it is asking me to say something basically helpful on this vital subject of the Church School. You may call it purely coincidental, if you like, that I should be reading in Luke's Gospel the parable of the unjust steward—and some critical preachers will no doubt complain that it's altogether irrelevant, but I give it to you none the less.

The story simply is what happened one day when a man whose job it

was to take care of another's estate—a steward—found himself called to account for his stewardship. It wouldn't have been such a trying circumstance for him if he hadn't known in his own heart that he was guilty of betraying his trust and that, once his dealings were known, he'd lose his money, his job, and his reputation.

Jesus, in telling the story doesn't actually finish it as we might expect. We don't know what happened to the steward, and likely it's just as well that we don't. But Jesus does tell us what the steward, under such circumstances, did—and then, with remarkable insight and complete surprise to his hearers, he commends the unjust steward for his wisdom. "For the sons of this age are wiser toward their generation than the children of light."

No, he was not praising the injustice of the man, and certainly he wasn't commending the man's character. But he said, with no apology, that the "children of light"—God's sons ought to be equally concerned with their tasks as the "children of the world" are with their works of darkness. In other words, there is a bit of wisdom from the world that has its place in our church affairs. And I'm going to state simply what I believe this parable has to suggest in the realm of parish education.

Facing the Facts

In the first place, this steward was forced by circumstance to face the facts. It had come to the attention of his employer that something was wrong, and when the time for accounting came, there was only one thing to do—take stock and see how things stood. You can see now why I was bold enough to suggest accumulating the evidence on church school matters. There's no use, really, for those of us who are stewards of God's word for the children and young people of our community to close our eyes or "duck the issue." If it is true, and we have the records for it, that the Lutheran church

schools have lost 100,000 pupils in the past five years, the chances are that your own local school is involved. At any rate, get the facts, and then face them with every conceivable question you can. What has caused the decline? Are external factors to blame? Is our program too stiff? Is our staff competent? What has the war to do with it? Has the church school lost its purpose?

I personally can't list all the relative questions, nor can I list for you the answers. Pastor William S. Avery in *The Parish School* magazine for May of this year says there are four major reasons for the decline, and there may be profit if you stack them up against your situation.

First, **the war**. Surely thousands of pupils and teachers are in the armed forces. The shifting populations to centers of war industry, Sunday work, irregular hours—these are all factors to be considered. But there isn't very much we can do about the war except recognize that it is temporary.

Second, **the declining birth-rate**. But this is already on the increase and is by this time steadily mounting. Before too long enrollments in the cradle roll and beginner groups will be much larger than usual. Both of these reasons will in the near future lose their primary significance.

The other two major reasons for the decline in Church school enrollment are both fundamental. The **sharp rise of secularism** which "easy money" nourishes, together with parental indifference and even neglect, has divorced a great number of young people from our church schools. War-time psychology with its attendant delinquency problem has fostered any number of well-intended social programs, most of which have ignored the motivation cherished by the Church.

And finally, as Pastor Avery puts it, there is a **lack of missionary zeal**. I'm not so sure I like the adjective in the phrase, but zealotry in promoting what the church has to offer is certainly not too common. And that brings us to another suggestion of this parable.

Zealousness

After the steward faced the facts and recognized his dilemma, instead of "giving up the ghost" and saying "There's nothing I can do about it"—took both hands out of his pockets and zealously began to figure out a solution. "This I can't do"—he said, "and that won't be practical"—"let

me see—ah! I've got it." And then immediately he started to work. Maybe he couldn't solve his problem, but he'd try—he'd do his best.

May I make the application a pointed one? The man of the world pursues money. Nothing stands in his way. He takes few vacations, works morning, noon and night, and spends his spare moments with **Strategy in Handling People**, all to reach his desire. But what of the "children of light"—with their higher knowledge and their more precious investment? The "sons of the world" pursue pleasure. They tax mind and body to the utmost. A golfer stints no money, studies for months the mysteries of stance, learns the rules, and is familiar with the family history of the champions. But what of the "children of light" with their eternal things and truth? Maybe its a Bible, unread or misquoted, or used as an ornament. If we exhibited half the zeal—who knows what the "children of light" might do?

Foresight

But even if facts are faced and zeal is applied, no benefits are guaranteed. It can be like windmills, unattached—beating the air—lost motion. Busyness about things without foresight is futile. I wonder sometimes if this steward wouldn't have a word for us—about all of our activities and meetings and committees and meaningless motions. He was looking toward the future and peopling it with friends so that his welfare might be secure. No day to day methods—no letting nature take its course. He planned for the days ahead, and set his course deliberately. How is it with us in our educational planning? Is the goal and overall purpose of our work apparent, or are we simply going along from one story to another, one Sunday to another? Teachers can keep one step ahead of the class and get by—but to get someplace requires foresight,—goals, purposes, and plans.

The other week a friend of mine whom I met in Danzig six years ago as he went about Europe studying the educational problem from the point of view of the church, wrote an article in a religious journal insisting that the typical parish education program is weak and ineffectual because we concentrate our attention on children. That statement should at least wake you up with a jolt. Without an apology whatever, he maintains that such effort is fragmentary and on the fringe of the problem. The

only hope in a struggle against religious ignorance and materialistic living is in reversing the whole method and teaching the Gospel first among family and all adult church groups—then among children. This rather drastic suggestion certainly deserves attention. Dr. Rudisill has also written, in a related manner, about the evangelization work among adults as a part of our "reaching and teaching program."

Resourcefulness

But there is an even more significant matter to consider if our Parish Education is to fulfill its task. Here in our story is a pagan man, without any spiritual reserves, who immediately takes a positive reaction; calling up all his resources, looking ahead, meeting the situation with courage, and asking how he can best face the trouble that threatens. And Jesus says "How much more should a Christian with his resources bring triumph out of disaster?"

While this rhetorical question has a very personal reference to our lives, it has its bearing likewise upon our society and our church. It is generally understood, I think, that we Christians have no right to lie down before disaster in a fatalistic spirit and have resentment against God. Our religion is no insurance preventing calamity and catastrophe from coming to us. That's an idea for which you can find some support in the Old Testament, but not in the New Testament. But in the realm of church matters, so often we are inclined to quote "the gates of hell cannot prevail against us" and use that to paralyze any decent resourcefulness on our own part. Such glib bits of theological effervescence have frequently robbed us of our resourcefulness and deadened our sense of obligation. The Church School decline in enrollment is not catastrophic—nor is there reason to suppose that it threatens the life of the church; but that does not free us from wresting a victory out of defeat.

A downtown church, can, if it chooses, allow the adjective to stifle its enthusiasm and become a victim of self-pity. On the other hand, the very fact that it is a downtown church can inspire it with a sense of mission—a resourcefulness and power that will make its work victorious. From any problem, however difficult and seemingly hopeless, something can be won. It may even be that the rather discouraging facts concerning the church schools of the present day,

can be responsible for the development in your parish of an appealing and sound educational program.

But you must **FACE THE FACTS, BE ZEALOUS, EXERCISE FORESIGHT, AND BE RESOURCEFUL**—as "children of light"—even as are the "children of the world."

Questions for Discussion

1. Has the Parish educational program of your church placed the emphasis on children or adults? For what reasons?
2. Suppose the enrollment of your Church School has increased. What has this topic to say to your situation?
3. Where do personal work, visitation and evangelism fit into the program? What part does the Brotherhood have to play in these matters?
4. How far has your parish adapted its educational program to the conditions of the day?
5. Is there a means for training teachers and enlisting workers in your church?

Assignment of Topic for the October Meeting

The October topic is titled "Dealing With Today's Moral Laxity." Here is a subject about which there are many varying opinions. In preparing for the presentation of the topic it will be helpful if a rather long list of situations involving ethical judgments is made. This will clarify the thinking of the group and elicit interest, e.g., ethical problems in business, education, medicine, etc. List likewise the possible attitudes of judgment and the bases of judgment. This will bring into the picture clearly the lack of common standards of judgment as well as the need for studying Christian ideals. This subject, if properly prepared, can be fascinating and thought provoking. If simply read as a topic it will be merely another program filler.

Closing Worship

Hymn: "Saviour, Like a Shepherd Lead Us"—
PSH. No. 228; CSB. No. 565
The Lord's Prayer and Benediction

Men to the Rescue!

By Rev. Wm. S. Avery

The author left a fast-growing congregation in Detroit this spring, in order to become Enlistment Secretary of the Parish and Church School Board. Already vigorous plans are underway for 1,000,000 in Sunday School by 1950.

It was a fine June day. The children of St. Mark's Lutheran Sunday School, New York City, and their mothers, clambered aboard the excursion boat, the **General Slocum**, for their annual picnic. There were 1,358 happy people aboard, including 400 kindergarten children, as they started

up the East River. But suddenly tragedy overtook them. Fire broke out, and before other boats could come to the rescue, a thousand lives were lost! There is not a Lutheran **man** among us who would not have risked life and limb to save these women and children from a fiery or watery grave.

That, of course, is not possible now. But a comparable tragedy has been occurring every two weeks in our United Lutheran Church, **and we can do something about that!** After fifteen years of steady growth, the Sunday school enrollment of our church began a downward trend in 1934. It went from 832,000 that year to 735,000 in 1943. Eighty-six thousand of that loss come in the last four years! That is almost 1,000 Sunday school pupils and teachers being lost every two weeks! And the tragedy of it is that some of these souls are being lost eternally. What Lutheran **man** would not give of his time and talent to save them?

And that is all it takes—time and talent. Indeed, a great deal can be accomplished by the gift of time alone. The time we think of at first is the little time it takes for a man to attend Sunday school each week. Obviously, if 10,000 of our readers enroll in the Sunday school, our total enrollment will jump 10,000. That is important in itself, for Christ is just as interested in our souls, in our Christian education, as he is in the souls of others.

But if 10,000 men enroll in the Sunday school, something of additional importance will take place. Their examples will influence others, other adults and other children, also to attend. If they are husbands, their wives are likely to come with them. If they are fathers, their sons and daughters will probably come. Whether they are husbands and fathers or not, other men and boys may be influenced to attend. Furthermore, they will help to stop one of the greatest leaks in Sunday school enrollment. It has long been a recognized fact that more boys leave Sunday school after confirmation than at any other time. Why? There are several plausible reasons. One of the most important is that there are few, if any, in the men's Bible class, particularly the young men's Bible class. When there are no men in Sunday school, it looks as though it were meant only for children. And what red-blooded American boy, 14-16 years of age, wants to attend a children's school? Undoubtedly a strong men's class will

do much to overcome the loss of intermediate age boys. In the school of comparison, **precept** still rates **poor**, while **example** rates **excellent**. Ten thousand new men scholars in Sunday school, will doubtless mean a 20,000 increase in enrollment!

Indeed, it will mean still more. One question that lies closest to our hearts these days, is what to do for our returning service men. Many of them were on the rolls of our Sunday schools when they left for service in the armed forces. This was one of the major causes for the decline in enrollment. When they come back, those who were in Sunday school, and perhaps some of those who were not, will show up for at least one school service. They have missed familiar things and they will want to visit all the old familiar places they can. What will happen when they show up? Will you make the mistake of asking them to speak? Will you give them a round of applause and let it go at that? Will you invite them to sit in their old class, one which they have now outgrown? If you are on your toes, you will not do these things. Instead, you will have a live-wire class all ready for them. It may be a mixed class of young people. Or it may be a young men's Bible class. But whatever it is, it will be there ready and waiting. It will have a good teacher and fresh materials. There will be men in it, and they will be more than spectators. They will take part in vital discussion. **The time to start such a class is now!** And you men are the ones to do it. Do it, and a good many of the men who return will continue to come regularly.

Such are some of the things that can be accomplished through the giving of time and a small amount of talent. Of course, there are many, many other ways of increasing Sunday school enrollment if men are willing to make an all-out gift of time and talent. One way is more important than all the others, that is, visitation! Nothing will succeed as well as personal visitation in the homes of the church and community. A community visitation throughout the neighborhood will help to discover those who have no church or Sunday school connection. An every-home visitation in all the homes connected with the church and Sunday school will discover many who do not attend one or the other. And then, to top it all, an enlistment visitation of all the prospects thus discovered

will win many new souls for Christ, the church, the Sunday school, and the Brotherhood too! Yes, you can help accomplish the Brotherhood's first objective, **Win the Outside Man** by planning and making some such visitation. Here, perhaps, is the most important field of activity in which a Lutheran **man** can engage. By doing so, he will save many a soul from eternal death. And that is far more important than saving them from fire or water! **Jesus calls us to that task!**

●
Religion is as necessary to reason as reason is to religion. The one cannot exist without the other. A reasoning being would lose his reason, in attempting to account for the great phenomena of nature, had he not a Supreme Being to refer to: and well has it been said, that if there had been no God, mankind would have been obliged to imagine one.—Washington.

● Our Duty

*The great world's heart is aching
Fiercely in the night,
And God alone can heal it,
And God alone give light;
And the men to bear that message,
And to speak the living word,
Are you and I, my brothers,
And the millions that have heard.*

*Can we close our eyes to duty?
Can we fold our hands at ease,
While the gates of night stand open
To the pathways of the seas?
Can we shut up our compassions?
Can we leave one prayer unsaid,
Till the lands which Hell has blasted
Have been quickened from the dead?*

*O Voice of God, we hear Thee
Above the shocks of time,
Thine echoes roll around us,
And the message is sublime;
No power of man shall thwart us,
No stronghold shall dismay,
When God commands obedience
And love has led the way
—Frederick George Scott.*

●
The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.—Baptist Standard.

●
We should be as courteous to a man as we are to a picture, which we are willing to give the advantage of the best light.—Emerson.

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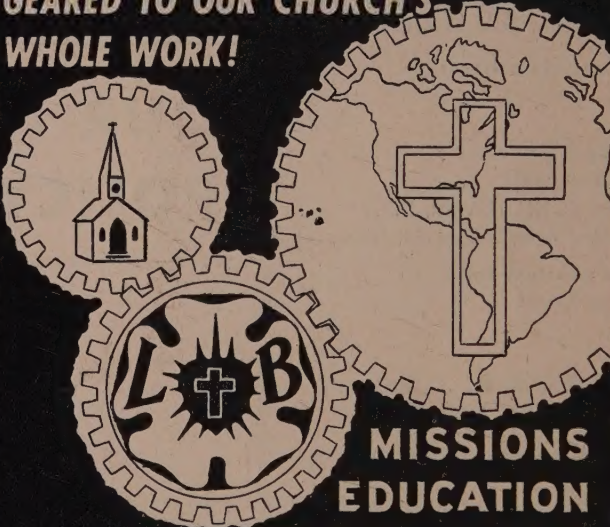
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